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ABSTRACT

Sixty students in San Francisco's Mission High School were divided into treatment (30 students) and control (30 students) groups to examine the relationship of participation in a Hispanic Ethnic Dance Curriculum to various aspects of behavior and to gain in knowledge of specific aspects of Hispanic culture. Students were administered the Tennessee Self-Concept Scale, Folklorico Culture Quiz, and a general questionnaire. Tests and questions were presented in written and audio form via a tape recording. The treatment group then participated in a 6-week Hispanic Ethnic Dance Curriculum, which emphasized Hispanic dance and ethnology. Clinical observations were made of the students' in-class attitudes and cooperation, and their verbal statements and responses. During the same 6-week period, the control group participated in a modern creative dance course. At the end of the 6 weeks, both groups were administered the same pre-tests. Analysis of variance via regression established the importance of the relationships between: profile and self-concept, profile and the cognitive measure, ethnic group and self-concept, and ethnic group and cognitive measure. Variables analyzed were profile, ethnic group membership, total self-concept score, and Folklorico Culture Quiz scores. Enhancement of the self-concept, positive observable behavior, and cognitive growth occurred in the treatment group at significant levels. (NQA)

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Enhancement of Self-Concept and Academic Achievement Through Ethnic Dance

by

Lorenzo A. Trujillo

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Bueno Center for
Multicultural Education
Education Building
Campus Box 249
University of Colorado
Boulder, Colorado 80309

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ABOUT THE CONTRIBUTORS

BARBARA J. BIEBER is currently associated with the Total Learning Center in Denver, Colorado and is working on her doctorate degree at the University of Colorado at Boulder.

HERMES T. CERVANTES is a school psychologist for the Denver Public Schools. He is also teaching special education courses at the University of Colorado's School of Education at the Denver Center. He received his Ph.D. degree in the field of Guidance and Counseling at the University of Colorado at Boulder.

MARI-LUCI JARAMILLO is a former United States Ambassador to Honduras. She is a well-known and highly respected educator who has contributed much to the educational advancement of Hispanics. At the present time, she is Special Assistant to the President at the University of New Mexico in Albuquerque.

LORENZO A. TRUJILLO is currently Director of the Denver Training & Resource Center of InterAmerica Research Associates, Inc. He earned his Ph.D. from the University of San Francisco. He is well-known throughout the country for his expertise in folklore and culture.

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ENHANCEMENT OF SELF-CONCEPT AND ACADEMIC ACHIEVEMENT THROUGH ETHNIC DANCE

Lorenzo A. Trujillo
InterAmerica Research Associates, Inc.

INTRODUCTION

This study examined the relationship of participation in a Hispanic Ethnic Dance Curriculum to various aspects of behavior and to gain in knowledge of specific aspects of Hispanic culture.

Dance has been defined "as contributing to the development of a positive self-concept" (American Association for Health, Physical Education, and Recreation, 1974, p.4). This study was conducted because it was felt that an investigation of the correlation between ethnic dance and its effect on high school students would be appropriate and important. The relationship of these variables was chosen because student self-concept and academic achievement seem to have significant correlation. It was logical, therefore, to emphasize both factors as curricular objectives in the study.

The focus of the study was students in San Francisco's Mission High School. The cognitive material presented was a curriculum of Hispanic history, folklore, and culture through the medium of latino Mexican dance. It was an experience in self-actualization through dance with the underlying purpose of enhancing the self-concept and promoting cognitive growth in specific areas of Hispanic ethnology.

RATIONALE

This study was undertaken as a reaction to the low academic achievement among American ethnics, specifically Hispanics. This low level of achievement has been attributed to a low self-concept and lack of motivation which seems to exist because the curricula and the materials in the schools are not culturally relevant to the students. Because public schools usually employ curriculum models and materials designed for mainstream Americans, relevancy is minimal for the ethnically different student.

Motivation is weakened when information and materials are irrelevant. Without relevancy and motivation, academic success is hindered if not prevented with resulting failure and a poor self-concept. Krathwohl (1964, pp. 57-58) supports a unilateral correlation between motivation and affect. He states that "more often our motivation results from a positive affect. Children are more likely to learn and remember material for which they have a positive feeling." One can reasonably assume that the opposite is true. That a negative effect and negative feeling for curricula would produce rejection of the materials and non-motivation.

HISTORICAL RATIONALE

The proverbial if/then syndrome is common among ethnic groups. A recent study by the United States Commission on Civil Rights (1975) indicates that the median number of school years completed by white Anglo-Saxon Americans is 12.0 while the median for Mexican-Americans is 8.1 years, for Puerto Ricans it is 8.6 years, and for Native Americans it is 9.8 years. The study also reveals that 40 percent of Mexican-Americans who enter first grade never complete their high school education. As of 1972, Puerto Ricans in New York City were experiencing a 57 percent dropout rate from tenth grade to time of graduation.

In the Southwest, the dropout rate for Native Americans between grades nine and twelve is 30.6 percent. Among the Navajo, the largest Native American tribe, the median educational level attained is fifth grade.

Coleman's report (1966) shows that academic achievement scores for language minority groups lag significantly behind the academic achievement scores of mainstream majority group Americans.

> By the 12th grade the Mexican American student is 4.1 years behind the national norm in math achievement; 3.5 in verbal ability; and 3.3 in reading. The Puerto Rican student is 4.8 years behind the national norm in math; 3.6 in verbal ability; and 3.2 in reading. The Asian American student is 0.9 years behind the norm in math; 1.6 in verbal ability; and 1.6 in reading. Studies indicate that the longer language minority students stay in school the further

they fall behind their classmates in grade level achievement (United States Commission on Civil Rights, 1975, pp. 17-19).

A possible cause for the low standing of minority students may be that self-concept development is not emphasized in current curricula used with non-mainstream students. The lack of focus on self-concept, compounded by the common non-acceptance of foreign cultures, a result of the melting pot era of American history, produces a loss of student self-security and low self-esteem.

"Self-concept is so crucial in the school setting that many educators and educational pyschologists believe that positive self-concept is the condition 'sine qua non' for learning to take place" (Reyes, 1976, p. 57). Evidence shows that 'high self-concept seems to have a positive correlation with high academic achievement" (Rogers, 1973, p. 39). Related to this is the finding that "self-esteem was a better predictor of a child's future success in school than intelligence" (Rogers, p. 9). Thus, it appears that self-concept plays a major role in school achievement. The importance of having a culturally relevant curriculum is indicated by Ramirez and Castaneda (1974, p. 103) who state: "Improved academic achievement in Mexican American children has been shown to result from enhancing self-esteem through inclusion of Hispanic culture and Spanish in the curriculum."

The first task in this study was to design a treatment that would be sensitive to ethnic needs. Such a curriculum should be based on culture.

There are many reasons for selecting Hispanics as the main target group for this study. "Within the next decade we can expect Hispanics to be the largest single minority group in the country" (Harris, p.1). This fact, presented by the former Secretary of Housing and Urban Development, has been voiced by various leaders and the public media. For example, Time Magazine (October 16, 1978, p. 48) had as its cover story an article entitled "It's Your Turn in the Sun - Now 19 Million, and Growing Fast, Hispanics Are Becoming a Power." A month earlier (September 11, 1978), New West Magazine featured the article "The Decade of the Chicano - California's Emerging Third World Majority," an article which contains the statement that "by 1990 California will become America's first Third World State" (Kirsch, p. 35).

This article also pointed out that "Mexican Americans already constitute the single largest minority in California -- some 4 million, almost 18 percent of the population and more than twice the size of the black minority" and also that "Los Angeles already has the largest urban population outside of Mexico City, and some 29 percent of all Hispanics in the United States live in California" (Kirsch, p. 36).

The presence of Hispanics in urban areas indicates rapid change in demographic patterns because Hispanics have traditionally been members of rural communities. Harris (1978, p. 4) states that over 80 percent of all Hispanics reside in urban areas.

Mission High School, whose student population is predominantly Hispanic, was selected as the site for this study because it was felt that its unique situation was ideal for determining whether curriculum and instruction relevant to Hispanics would indeed result in enhanced self-concept and increased motivation.

The location of the study should logically be an urban high school in which the Hispanic population is as close as possible to the ratio of California's Hispanic population to the Hispanic population of the United States. Hispanics in Mission High School, located in the heart of San Francisco, make up approximately 30.4 percent of the total school population.

Previously mentioned research that shows a relationship between self-concept and academic growth prompted the author to investigate the relationship of a Hispanic Ethnic Curriculum to the various aspects of behavior, as measured by selected self-concept and cognitive growth instruments. Dance is one of the purest forms of culture preservation for within every folk dance is the history, psychology, and culture of a people. It is generally believed that dance stimulates a positive self-concept.

The rising importance and status of the Hispanic population in the United States and its history of educational neglect establishes the need for a study such as this.

PHILOSOPHICAL RATIONALE

Ramírez and Castaneda (p. xi), addressing the philosophical question of

the validity of a culturally oriented curriculum state that "A person has a legal, as well as a moral, right to remain identified with his own ethnic group, his own values, language, home and community, as he learns of . . . mainstream values." A Hispanic Ethnic Dance Curriculum provides students the opportunity to maintain identity with these areas. More importantly, via such a curriculum, students are able to develop an enhanced sense of true self, and consequently, it is hoped, achieve greater academic success.

PRACTICAL RATIONALE

Interviews with students who have experienced a Hispanic Ethnic Dance Curriculum brought to light the fact that this curriculum had positively affected their lives. The subjects of the interviews generally agreed that the experience increased their self-concept, self-awareness, and knowledge of their ethnic heritage.

Various behavioral changes (such as a reduction of habitual smoking of cigarettes and dope, a reduction and termination of drug usage, and increased communication within the immediate and extended family, a renewed search of self-identity, and a renewed look at preconceived racist perceptions of self and others) were reported and attributed to the dance experience. This type of response from students who participated in a Hispanic Ethnic Dance Curriculum encouraged the author to conduct an investigation using an approach which would furnish data that in turn would promote greater understanding and provide more insight into the effects of such a program.

HYPOTHESES

Based on the lack of academic achievement among ethnic minority students, the importance of self-concept, and the role of dance as an expresion of self, the following hypotheses were formulated:

H^1: Students from Mission High School in San Francisco will show a significant gain in self-concept, as measured by the Tennessee Self-Concept Scale, as a result of participation in an Hispanic Ethnic Dance Curriculum.

H^2: Students from Mission High School in San Francisco will show a significant increase in cognitive knowledge of Hispanic historical, cultural, and ethnological aspects, as measured by the Folklorico Culture Quiz, as a result of participation in an Hispanic Ethnic Dance Curriculum.

DESIGN AND PROCEDURE

The research method employed in this study is the treatment/control group design. Sixty participants were randomly assigned to the treatment group and the control group, thirty in each. Ideally, treatment and control group sampling would have been taken from among the Hispanic population at Mission High School in order to assess changes among Hispanics experiencing the proposed treatment. This situation, however, is unrealistic in today's urban schools. As a result of civil strife in the late sixties, schools have been required to integrate all classes and segregation is illegal in many districts. This is the situation in the target school district. In a court decision (July 9, 1971, David Johnson, et al., plaintiffs vs. San Francisco Unified School District, et al., defendants, No. C-70 1331 SAW), the continuation, establishment, or furthering of practices which segregate pupils and/or personnel was judged and declared illegal. Therefore, a sampling from the general population of Mission High School had to be made in compliance with current court rulings.

Once the group participants were selected, each group member was given a set of pre-tests which included the Tennessee Self-Concept Scale, the Folklórico Culture Quiz, and a General Questionnaire. Tests and questions were presented in written and audio form via a tape recording. The recording was made by Ms. Ana Horta, native of the San Francisco Bay area and Teacher/Administrator for the San Francisco Unified School District. The tests were administered by the project director (Hispanic male) and his assistant, Ms. Elmy Bermejo (Hispanic female), graduate in psychology (B.A.) and in multicultural education (M.A.).

Following the pre-tests, thirty students in the treatment group participated in a six-week Hispanic Ethnic Dance Curriculum with Hispanic dance and ethnology as the areas of emphasis.

The Hispanic Ethnic Dance Curriculum includes dances and materials from six cognitive areas of ethnography and ethnology. These areas are:

1. Culture Concepts
2. Indigenous History and Influences of Mesoamerica
3. Spanish History and Influences
4. African History and Influences
5. Syncretic Mexican History and Influences
6. Contemporary Chicano Culture

Because of the high percentage of Hispanics in the school, the dances chosen were from the Salsa Latina dance form and from the Son and Jarabe dance forms. These were taught from a generic dance perspective presenting an evolutionary development of the ethnic dance including African, indigenous, and Spanish influences.

During the six-week treatment period, clinical observations were made of the students in the treatment group. Behavior was recorded in two categories: (1) students' in-class attitudes and cooperation, and (2) their verbal statements and responses. The thirty students in the control group participated in a regularly scheduled modern creative dance course which was offered during the same six-week period.

Both were morning classes. The treatment group classes were held on Monday, Tuesday, Thursday, and Friday at 8:45 a.m. and were 40 minutes long. The control class met on the same days from 10:15 a.m. to 10:55 a.m. The treatment group was taught by the project director; the control group was taught by the staff dance instructor of Mission High School. Both instructors were graduates of the same institution and program, and both received their preparation under the same major advisor. Further, both did post-graduate studies in dance at the same university. The project director was a Hispanic male; the staff instructor was an Anglo-American female. Classes for both groups were scheduled in the high school dance studio which was equiped with special flooring and wall-to-wall mirrors.

St the endo fo the six-week period, both groups were administered the same set of tests by the same testers. The tests were presented in written

and in audio form as were the pre-tests at the beginning of the study. Upon termination of the project, the data from the tests were analyzed.

INSTRUMENTATION

The three instruments used in this study were (1) the Tennessee Self-Concept Scale by William H. Fitts, (2) the Folklórico Culture Quiz by Lorenzo Trujillo, and (3) the General Questionnaire, also by Lorenzo Trujillo.

Tennessee Self-Concept Scale

The Tennessee Self-Concept Scale was developed by William H. Fitts in 1964. It is composed of a series of subtests which combined give the total self-concept score. The scale was standardized and developed from a sample of 626 persons from various parts of the country. The age of the sampling group ranged from twelve to sixty-eight. It had approximately equal numbers of men and women representative of all social, economic, and educational levels.

The sub-categories for the Self-Concept Scale are the following:

- Self-Criticism
- Identity
- Self-Satisfaction
- Behavior
- Physical Self
- Moral Ethical Self
- Personal Self
- Family Self
- Social Self
- Column Variability
- Row Variability
- Defensive Score

The total self-concept score reflects the sum of the sub-categories. Total self-concept is a multi-dimensional matrix of internal and external evaluations of the self. High scores in the total self-concept indicate feelings of value and worth. People with high scores tend to be confident individuals who like themselves. Low scores indicate a negative self-image

and little confidence. People with low scores feel unworthy, insecure, and are unhappy and depressed.

For gain score analysis, the total score was divided into the twelve sub-categories mentioned above. Self-criticism, the first of these, in this study indicated the ability to self-criticize and was also seen as an indicator of the validity of the responses given on the other sub-categories. This section of the Self-Concept Scale is composed of midly derogatory statements which most people perceive as being true with respect to themselves. It is a measure of one's ability to objectively evaluate the self.

The second sub-category evaluates self-identity. It evaluates how one describes his basic identity as he sees himself. It reflects the "I" in relation to the "who are you."

Once a sense of identity is perceived, it can be evaluated in terms of the third subtest (sub-category), self-satisfaction. This refers to how satisfied and accepting of himself a person is.

The fourth sub-category of the Scale is an evaluation of behavior. The behavior subtest measures how one feels about how he acts and functions as a member of society.

The fifth subtest, physical self, measures how an individual evaluates his motor skills, his physical body and appearance, and his state of health.

The moral ethical self, the sixth sub-category, measures an individual's perception of his being "good" or "bad" on the basis of his morals and ethics.

The seventh subtest evaluates how the individual sees himself as a member of his family. Responses refer to how valuable and adequate one feels in that role.

Variability, divided in this study into column and row variability, indicates how stable and confident the respondent is when answering the questions on the Self-Concept Scale. High variability in responses indicates a low level of personal unity and a lack of personal integration. Low scores indicate a rigid and tense level of personal integration.

The last subtest, the total defensive score, and the self-criticism score both measure defensiveness. Because the total defensiveness score measures more subtle levels of defensiveness, it is the stronger of the two. Neither a high nor a low score is desirable because high scores reflect a strong defensive level in the responses and low scores indicate a person lacking in defensiveness. (For further discussion of the Tennessee Self-Concept Scale, see DeBlassie and Healy, 1970 and also Robinson, 1973.)

Folklórico Culture Quiz

The Folklorico Culture Quiz was developed as a cognitive evaluation measure of information relative to an Hispanic Ethnic Dance Curriculum. The questions were developed from the six areas that were stressed in the curriculum. It is a multiple choice quiz which requires forty-five responses.

The quiz was tested in a pilot project during the spring semester of 1978 and rewritten according to suggestions from students at San Francisco State University. The quiz was then submitted to Professor Susan Cashion of Stanford University, Professor Ramón Morones of Los Lupeños de San José, Professor Raúl Valdes G., former lead dancer of the Ballet Folklórico de México, and to Dr. Frank Verducci, Professor of Physical Education, specialist in tests and measurements at San Francisco State University. The quiz was revised during the following summer.

GENERAL QUESTIONNAIRE

The General Questionnaire was developed as a means of compiling background information about the participants. Its purpose is to establish (1) ethnic group membership, (2) age, (3) profile, and (4) sex.

Items 1, 2, and 4 were not as difficult to establish as item 3. The term 'profile' refers to the categorization of the individual as a traditional, dualistic, or atraditional person. In order to better understand the meaning of these categories, one should read "Summary of Characteristics of Traditional, Dualistic, and Atraditional Communities" (Ramírez and Castañeda, 1974, pp. 100-101). This external variable is one that is difficult to control in situations involving subjects assigned to specific groups. Because it was felt that this factor might affect the groups, it

was put through analysis in order to establish its influence on data results. The General Questionnaire was also piloted and revised.

DATA ANALYSIS

Analysis of variance via regression was done to establish the importance of (1) the relationship between profile and self-concept, (2) the relationship between profile and the congnitive measure, (3) the relationship between ethnic group and self-concept, and (4) the relationship between ethnic group and the cognitive measure.

Analysis for statistical significance between the treatment and control groups was tested using the Welsh-Aspin t-test with the gain score as the dependent variable. Significance is considered to be any score with a Type I error probability less than 0.05. Tests are directional and based on the gain score. The variables analyzed are:

A. Profile
B. Ethnic Group Membership
C. Total Self-Concept Score
    1. Self-Criticism Score
    2. Identity Score
    3. Self-Satisfaction Score
    4. Behavior Score
    5. Physical Self Score
    6. Personal Self Score
    7. Moral Ethical Self Score
    8. Family Self Score
    9. Social Self Score
    10. Column Score Variance
    11. Row Score Variance
    12. Total Defensiveness Scor
D. Folklórico Culture Quiz Score

Besides the analysis of hard data, daily clinical observations were made of the students' behavior. Although the observations were not quantitatively measureable, they are a qualitative measure of significance. The clinical observations were recorded as (1) students' in-class attitudes and cooperation, and (2) their verbal statements and responses.

TABLE I

RESULTS OF THE TESTS OF SIGNIFICANCE OF

THE SELF CONCEPT AND THE FOLKLORICO CULTURE QUIZ

TEST	GAIN SCORE ANALYSIS	t VALUE
A. Total Self Concept	**	7.92
1. Self-Criticism	**	2.52
2. Identity	**	5.37
3. Self-Satisfaction	**	5.96
4. Behavior	**	6.23
5. Physical Self	**	6.91
6. Moral Ethical Self	**	5.82
7. Personal Self	**	5.44
8. Family Self	**	6.16
9. Social Self	**	5.90
10. Column Variance	--	0.05
11. Row Variance	--	1.15
12. Defensiveness	**	3.63
B. Folklórico Culture Quiz	**	10.03

* = $p<0.05$ ** = $p<0.01$ -- = not significant

TABLE II

RANK ORDER OF VARIANCE SIGNIFICANCE

POINT-BISERIAL CORRELATION

Rank	Variable	ETA Sqrd.
1.	Physical Self	0.5318
2.	Behavior	0.4799
3.	Family Self	0.4745
4.	Self-Satisfaction	0.4586
5.	Social Self	0.4531

The five most significant variables are ranked in Table II according to their ETA squared scores. This number represents the proportion of total variance that can be accounted for by knowledge of group membership.

The total self-concept score and the scores of subtests repeatedly show a significant ($p < 0.01$) relationship between the treatment and the self-concept measures. Therefore, it is reasonable not to reject alternative hypothesis one.

There was a significant ($p < 0.01$) growth in cognitive knowledge as measured by the Folklórico Culture Quiz indicating a positive relationship between treatment and learning. In view of this, hypothesis two was maintained.

CLINICAL OBSERVATIONS

Two areas which were studied in addition to those statistically analyzed were observed changes in student behavior and responses from students as the study progressed.

Observations of student behavior during the first weeks of classes resulted in concern about future sessions. In the first classes, students objected violently to testing. Many refused to take any tests while others would participate only to the extent of harassing the people administering the tests. Some said that they did not want to read so much material nor answer such stupid questions. Non-hispanics objected to Hispanic questions

and especially to the use of a foreign language.

During the first testing period, aggressive behavior was evident in the form of violent acts and statements. After a few initial low-keyed comments on not wanting to be tested, more objections followed. Not only did they continue, but there was a definite increase in aggressive levels of delivery and also in the words chosen.

As classes began and movement became the focus of attention, tempers mellowed and complete data was obtained from all participants. Participation by members of the treatment group increased with each session and eventually the students in both groups became attached to their instructor. The staff teacher commented that the treatment students came to their instructor "as children to their father." Participation in the control group was also good and the students responded favorably to the instructor.

From an observational perspective, it seemed that dance mellowed the attitudes of the students. This became obvious when it was time for the post-test. Both groups agreed to testing; observable behavior change did occur in both groups as a result of their dance experience.

Upon conclusion of the course, students from the treatment group were asked for their opinions of the course and the program. Students responded favorably with comments such as:

"I liked it."
"You can look good with new steps."
"It was good exercise. It was really fun."
"You learned how to move your body."
"I liked moving and not feeling like I can't."
"I liked learning something from my culture in school."
"You feel good when somebody is sharing your culture."
"I learned more about my heritage."
"You feel good when your culture is so beautiful."
"I made new friends."
"I never liked Spanish things, but I guess they're O.K."
"I liked it all."

Responses like these are not quantitatively measurable but do serve to show a positive feeling among the treatment class participants. These responses take on more meaning when compared to the first days of class when student aggression was demonstrated by comments such as:

"What is this shit?"

"I don't understand Spanish. Why are you talking in that way?"

There was a positive response among treatment group participants. This response growth is represented in the verbal interaction that occurred during classes from the beginning to the end of the treatment. It may be further noted that as the program progressed, there was some resentment to the specialized program, but this mellowed and did not cause any serious problem. Those students who had these negative feelings did participate and were tested.

It is noteworthy that during one week of the treatment, the school district teachers administered a series of achievement tests to the entire student body. During this particular week of classes, the fifth week of the treatment, students came to class with an unusual eagerness to participate. It was during this week that the greatest observable changes occurred. Students offered to help set up the record player, to demonstrate movement sequences, to start the music, to change the record . . . Their behavior, specifically their level of cooperation, improved markedly. The earlier disagreeable experience made the students very cooperative and excited about the class.

Another interesting development that began during the first few weeks of classes was the participation of non-class members. Because the class was technically full and experiemtal, people wanting to participate in a few sessions were not allowed to do so nor were they permitted into the dance studio. This deterrent was only partially successful since there developed a small hallway dance group. These people heard the music and would show up to dance. When they were not permitted to participate with the experimental group, they did their best outside the studio in the hallway.

This had an interesting effect on the treatment group. They felt special and fortunate to be directly involved in the class. Many members of the class expressed this feeling on a number of occasions. The students also

wanted permission to participate to be granted to their classmates in the hallway. Unfortunately this was not possible because many of the hallway group were not attending regularly scheduled classes and they could have hindered the progress of the treatment group.

Control group verbal responses and behaviors were not closely monitored in order that the classroom experience not be contaminated. The control class was observed only after the treatment period.

In conclusion, there was observable positive changes in behavior and verbal classroom interaction among the treatment group participants. The changes were obvious and positive. According to a program observer, "the changes were remarkable and healthy changes. The [treatment] group showed a definite grasp of the class momentum."

It was found that the factors of ethnicity and profile did not have any meaningful effect on the data.

The Tennessee Self-Concept Scale provided a total self-concept score, as well as twelve subtests of factors of the self-concept. All these factors, except variability, showed a significant increase in score among treatment group participants.

The overall self-concept score and analysis concluded significance ($p < 0.01$) according to both statistical tests. Therefore, H^1 was seen as an acceptable alternative hypothesis.

The data results from the Folklorico Culture Quiz as the measure of cognitive growth demonstrated a significant ($p < 0.01$) gain in total score. This result was attained from the ANOVA by gain score analysis. Therefore, H^2 was seen as an acceptable alternative hypothesis.

CONCLUSIONS

Enhancement of the self-concept, positive observable behavior, and cognitive growth did occur in the treatment group at significant levels. This is attributable to the treatment as a catalytic force of positive change. Based on the data results, alternative hypotheses one and two are seen as acceptable.

Analysis shows that there was not a statistically meaningful effect of

ethnicity or profile on the outcome of the total self-concept or on the cognitive measure.

The self-criticism and defensiveness scores indicate a positive reliability of the self-concept scores. There was a positive directional change represented by all mean scores for both groups with the exception of a slight drop in self-identity, total variability, and an increased defensiveness among participants in the control group.

The most significantly affected subcategories of the self-concept were: (1) physical self, (2) behavior, (3) family self, (4) self-satisfaction, and (5) social self. These five areas represent the subcategories of self-perception that were most enhanced as a result of the treatment.

High school students who participated in the Hispanic Ethnic Dance Curriculum did show a significant gain in their performance as measured by the Tennessee Self-Concept Scale, clinical observations, and the Folklorico Culture Quiz. It is further noted that although significant effects occurred, it is not clear if they were due to the effect of the teacher plus treatment or solely to the teacher of to the curriculum. Basically, there was a positive correlation between ethnic dance and positive behavioral/cognitive change. Specific aspects of Hispanic folklore and culture were learned by the participants in the Hispanic Ethnic Dance Curriculum.

LIMITATIONS OF THE STUDY

This investigation was limited in scope and design. It was limited to the study of the relationship of a specific number of participants and their characteristics to their various aspects of behavior and their improvement in knowledge of Hispanic culture, as measured by the Tennessee Self-Concept Scale, clinical observations, and the Folklorico Culture Quiz. The procedure employed in identifying the participants were as uniform as possible.

Factors that were not controlled in this study were the effect of teaching styles and teacher personalities and their relationship to student change in self-concept. Nevertheless, generalizations about the value of the Hispanic Ethnic Dance Curriculum can be made with respect to teacher variables.

The sample was comprised of forty-four students from Mission High School

in San Francisco. Both groups were multicultural in composition. The treatment group had fourteen Hispanics, three Blacks, one Samoan, one Chinese, two Filipinos, and one Arab. This group's composition was 64 percent Hispanic. The control group was composed of twelve Hispanics, two Filipinos, five Blacks, one Chinese, and two Anglo Americans. The control group was 55 percent Hispanic. Because of the number of ethnic participants other than Hispanic was too small for analysis, the variables were reduced to Hispanics and others.

Complete data were obtained for all participants in this study. Both groups were comparable in age and sex. Average age was 15.5 years. Almost all the participants were female.

Although an equal number of male and female participants was included in the design, in fact very few males attended classes. Although the computer at Mission High School was down during the first week of classes and could not be used for the remainder of the study, the two groups were sufficiently comparable for the study to procede. Any interpertation of the results of this study must be limited to the participants and their demographic data.

RECOMMENDATIONS

Further research in the area of behavioral and self-concept enhancement, as well as cognitive growth through the use of ethnic dance curricula should be undertaken.

This study should be replicated to establish a broader base on which to develop the theories and hypotheses presented in the study. It should be replicated using a design that would provide for the analysis and control of the effect teacher variables such as ethnicity, personality, and teaching style.

The effects of a program focusing only on ethnic dance (without history and culture) on self-concept and cognitive growth should be investigated.

A study of the effect of other art forms (music, painting, theatre) on self-concept, behavior, and cognition, with and without an ethnic base for minority students should be conducted.

It is also strongly recommended that a study of the possibility of using ethnic dance curricula as an approach to interdisciplinary studies be conducted.

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